

THE NEGRO COLLEGE QUARTERLY

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Editorial Notes

THREE LEADERS IN EDUCATION

THE RECENT death of Dr. J. S. Clark, founder and president emeritus of Southern University, and of Dr. W. J. Hale, founder and former president of Tennessee A. & I. State Teachers College, and the death of Dr. J. R. E. Lee, president of Florida A. & M. College, marked the passing of three of America's leading Negro educators.

Dr. Clark, born in obscurity, touched and changed the lives of many Negro men and women of learning in the state of Louisiana. Through his vision and effort, the blind are being trained to live and work as though they see, the deaf as though they hear; and to those from the cane brakes and swamps of Louisiana the light of intelligence and culture is being given. Magnificent buildings, well-kept and beautiful grounds, and the training and refinement of the students testify to the high cultural tone of the institution.

Dr. Hale, born in the mountains of East Tennessee, worked his way upward by farming, by working at coke ovens in iron factories, and on railroads. Later, he became successively a rural school teacher, principal of a suburban school, and principal of a city school. The presidency of the present Tennessee Agricultural and Industrial State Teachers College, from the date of its founding in 1912 until his departure from it in 1943, was his final and most significant contribution to education. Here Dr. Hale

developed an adequate physical basis for the educational superstructure that he hoped to realize, including a cafeteria, unique in its program and management, and a first-rate commercial training program for secretaries and stenographers.

Dr. J. R. E. Lee, president of *Florida A. & M. College*, died in Tallahassee, after a brief illness. President Lee, one of the founders of the American Teachers Association, was president of Florida A. & M. College since 1924, where he built an excellent physical plant and was one of our foremost educational leaders for more than four decades.

The *Negro College Quarterly* expresses sincere sympathy to the bereaved families of these three pioneers in Negro education, whose achievements stand as monuments to their vision.

THE NEGRO COLLEGE QUARTERLY

Started in the closing month of 1939 under the name of *Wilberforce University Quarterly* during the presidency of Dr. D. Ormonde Walker and changed to its present name since the advent of Dr. Charles H. Wesley as president at Wilberforce University, the *Negro College Quarterly* has rendered five years of continued service to the cause of Negro education. The June issue of this year was devoted to a special subject: The Role of the Negro College in the Post-War World.

As a further step toward rendering greater service to the cause of higher education among Negroes we are planning to enlarge the scope of this magazine as follows:

- (1) By increasing its size to forty-eight pages.
- (2) By adding some more regular features like "What the Negro Colleges Are Doing," edited by Miss Anne O'H. Williamson, director of the division of primary education, Wilberforce University; "From Other Magazines," edited by Mr. Hugh H. Smythe, assistant to the coordinator of the Conference of Negro Land-Grant Colleges, formerly located at Atlanta University but now removed to Howard University, and Dr. Mabel

M. Smythe, associate professor of economics and acting head of the department of economics and business administration, Lincoln University, who, along with Mr. Hugh H. Smythe, will join us as two of our advisory and contributing staff members for 1945; "A Selected Annotated List of Books on or by Negroes," edited by Miss Mollie E. Dunlap, librarian, Wilberforce University; and more comprehensive book reviews by specialists in the field.

(3) By instituting the policy of issuing each year one special number devoted to some current vital problem in education.

We hope that educators interested in Negro education all over the nation will now give us their moral support by being paid subscribers in a cause that will eventually help them and their mission, by contributing scholarly articles dealing with some phase of higher education, and by making constructive criticisms.

AN APPEAL TO OUR READERS

Manpower shortage in the post offices all over the country necessitated the creation of zones in large cities for the purpose of distribution of the in-coming mail. The post offices have repeatedly asked their patrons to write zone numbers on all addresses, and we in turn are asking our readers to let us know their zone numbers so that we can cooperate with our post offices by writing the zone numbers on all our out-going mail. Second-class mailing rates for educational institutions are nominal, and the least we can do is to show our appreciation of this privilege by helping to facilitate the delivery of such mail by placing proper zone numbers on all addresses. Please drop us a post card and send us your address including post office zone number. Thank you.

OHIO COLLEGE ASSOCIATION

At the annual meeting of the Ohio College Association devoted to postwar planning and held at Ohio State University

on November 10 and 11, nine committees made special reports and one of these was upon administrative problems and curricular changes. Since this report contains material which is of great value to all colleges we are giving below a few important parts of it for our readers.

The Committee has decided to raise several questions which it believes important for faculties to ask themselves as they undertake the difficult task of making significant improvements in higher education. The questions should stem from two assumptions: The first assumption that basic educational change is more likely to occur when the total pattern of the curriculum is reorganized suggests that little is likely to happen if the individual faculty member sets out to improve his own courses. The chances of making real improvements in a college program are best if a new curricular pattern is designed, although any new design must avoid the ancient fallacy that all change is progress. As a faculty tries to make adjustments to a new pattern a new emphasis will probably develop which will permeate the total program.

The second assumption that basic changes occur only as faculties come to understand better the needs of students and gain a better grasp of the subject matter that is significant to students suggests that mere change in form does not guarantee real change in substance. That is, under a new pattern, a faculty is likely to do much the same as it has been doing unless it gains some new insights, techniques, or knowledge. These are most likely to be found through well-planned discussions with colleagues, visitation in other colleges, outside consultants, a study of student backgrounds and goals, or closer contact with the world of reality in which students live.

The Committee wishes to raise the following questions:

(1) Should courses be organized according to conventional subject matter categories, or around life functions? For example, a course on marriage and family adjustments cuts across and draws on all subject matter as now organized. An increased emphasis on the social values in all subject matter or fields or learning is desirable and even necessary. *A Design for General Education* published in 1944 by the American Council on Education is a combination of subject matter categories and functional areas.

(2) Should specialization follow completion of general education or should general education and specialization proceed together? This question has particular bearing on the education of veterans to be rehabilitated who will probably be more positive in their vocational objectives.

(3) Should the counseling program be built around the academic major or around personality development.

(4) Should the student have a voice in the selection of his counselor and his courses within his major?

(5) Should the college provide any course or other organized program to help students appraise their abilities and interests, and plan their program in harmony with them?

(6) Should the faculty participate in curricular changes or only in deciding how such changes should be brought about? If one or the other must in any way be ascribed, democracy is violated less by having administrative officers decide *how* than *what*.

(7) Should the degree of faculty participation be clearly defined or will the spirit of cooperation and good will insure adequate participation?

(8) Should responsibilities of administrative officers be clearly defined or should they operate on the assumption that there is plenty for all to do and each will do whatever is convenient?

(9) Should the entire faculty participate in all matters affecting the educational program or should it rely on committee representation in some matters and full participation in others?

COLLEGE NOTES AND NEWS

For some unavoidable reason we have not been able to publish the feature titled "College Notes and News" in three successive issues. It is our intention to start this feature again beginning with the next issue. We hope to receive the cooperation of all colleges in sending us news of *important* academic activities of college administrators and nationally-known teachers and also *important* news of colleges that does not properly come under the new feature, "What the Negro Colleges Are Doing," as explained in the foot-note on page 158 of this issue.

The Marriage Course: One Approach to the Problem of the Family

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AN ARTICLE in this *Quarterly* during the past year presented clearly a challenge to the Negro college by pointing out the college's responsibility for educating individuals for family life.¹ This challenge, culminating in its final plea to the college "to rouse itself to a fearless and intensive study of this acute problem and help the college students to discover and lead the way in developing the family along lines that will at once preserve the priceless values of family life and enable it to meet and cope with our changed and fast changing world," cannot easily be ignored by makers of college curricula nor those who implement them. This paper attempts to present one approach that the Negro college might make in its attempt to fulfill its responsibility for educating for family life. A brief description of such a venture as tried at the Fort Valley State College is given. Experiences in the conduct of this venture are drawn upon for future attempts.

COURSES IN PREPARATION FOR MARRIAGE

College courses in marriage are now past the fad stage. The first course in preparation for marriage was introduced at the University of North Carolina more than a decade ago. The first college textbook in marriage was written in 1933 and at the time of introduction only one university was granting credit for the course in marriage. Since that time the trend has been

¹Margaret C. McCulloch, "College and Family," *The Negro College Quarterly*, 1:72-6, September, 1943.

toward the growth in type and number of courses offered. These courses have taken several forms varying from the formal lecture non-credit course to the informal group-discussion required course for the general college. The increase in the number of textbooks published and in the number of articles written regarding marriage and college students both testify to the growth and popularity of these courses. Another decade of marriages and families, if properly followed, might give testimony to the effectiveness and utility of them. It is now a commonplace that we receive our education for family life from many sources: newspapers, magazines, street corners, theaters, and college dormitories among them. It is generally agreed, also, that such sources do not always stress those values which might help the family withstand the strains and shocks so often encountered. It is, then, with these facts in mind that one approach to the problem of education for family life is suggested here through a college course in marriage. Such a course, with its clear presentation of established facts and its freedom from pet theories and beliefs, with its well-planned discussions and lectures, and with its list of valuable pertinent references might well serve the college student now as a source from which to gather firm foundation stones for building families in the future.

EXPERIMENT AT FORT VALLEY

The faculty of the Fort Valley State College, upon the recommendation of the curriculum committee, approved the introduction of a course in marriage and family relations in the spring of 1943. The recommendation had been made after serious consideration of a "felt need" on the part of both faculty and students.

The development of course materials, placement of the course, and method of presentation were governed by certain factors. The student body, at present, is more than ninety per cent female. Located within a radius of at least three large camps for Negro soldiers, the college sponsors many social affairs which

are often largely "soldier manned." In these times with the marriage rate accelerated by the war, there is an increased number of marriages in the student body. A few of the students are wives of soldiers and most if not all of them might be considered possible eligible marriage partners.

Schedule difficulties made it impossible to make the course a part of the general requirements for all students as was recommended. The course was offered to a group of junior home economics majors in lieu of a course in the family regularly pursued by them. With this group it was possible to experiment with some types of materials at the exclusion of others. The courses for home economics students include activities such as practices in child care, home beautification and planning, and developing personal appearance through dress, make-up, and good health practices. These factors and many more were recognized in organizing the course; but full weight was given to the fact that *marriage is a socially acceptable way of life necessary for the full development of wholesome family life in our democracy.*

As a suitable guide for the course a standard college textbook was adopted, but an accompanying outline was given each student. This outline was divided into three parts: introductory statements setting forth aims and point of view, class schedule and discussion dates, and an annotated list of readings. The importance of the introductory statements cannot be over emphasized as they served as a basis for developing a desirable mental attitude toward the course. The course objectives were set forth in the following paragraph:

"This course has grown out of a desire, on the part of the institution, to meet a definitely recognized personal need of its students. To develop a wholesome attitude toward sex and its related problems; to develop an understanding of the known facts regarding sex and its relationship to personality both in and out of marriage; to develop recognition of the creative

possibilities of marriage and develop a desire to strive for their achievement; to develop a workable philosophy of marriage and family life; to develop an understanding of the process of human reproduction; to develop an understanding of the problems involved in rearing families and give some suggestions for the solution of these problems; these are the objectives of this course."

The topics for discussion included most of those usually included in marriage course textbooks. Periods were left for special topics which might prove of interest and for special projects. At the planning period many valuable suggestions were made by the students. The bibliography consisted of a list of readings which had been worked out over a period of time on various topics in marriage. Through the Library an attempt was made to secure a well-rounded collection of books and pamphlets for use in the course. Contacts were made with various agencies and with persons who could serve and give information. The State Health Department supplied interesting information, lectures, and pictures on certain important topics. Professors of biology prepared special lectures on biology as it relates to marriage. Special forums were projected and carried out with many people taking part and sharing informative and enlightening experiences.

With the establishing of a common point of view at the beginning of the course, interest and activities grew rapidly. Visitors frequently took part in class discussions both out of the desire for information and out of curiosity. The special lectures and forums were always attended to capacity and many questions were asked and answered. During the conduct of the course students spontaneously selected special topics on which they did special reading and wrote summaries. During the observance of National Book Week a special exhibit of books on the subject of marriage was planned and placed in the Library by members of the class. A distinguished speaker on

religion and family described his own wedding experience and showed how it had served as a basis for other religious experiences in his family life. Pictures and lectures on the reproductive process were always complete and well received. Contributions from soldiers during the week-end forums were always informative. Experiences of war brides were freely shared and always challenging. Discussions on sex and its related problems were frankly perused and many points of view were expressed and interpreted. The creating of a wholesome home atmosphere, the wholesome interaction of personalities in the home, recreation for married couples with and without children, these and many more topics elicited much thought, discussion, and activity.

EVALUATION OF THE EXPERIMENT

Attempts at evaluation in a course of this type along the usual academic lines are usually futile. A summary extra-class examination was given in which the stated objectives of the course were stressed. Questions on which certain attitudes could be expressed were included and many favorable wholesome attitudes were registered. Each student was asked to write his opinion of the course at length. A summary of these opinions on a few points is enlightening.

1. Every member of the class expressed the opinion that he would want to take the course even if it were not required. At least sixty per cent stated that they would like to take the course for a second time.

2. Unanimously they agreed that every college student should take the course before graduation. Approximately forty per cent felt that the course should be given in the freshman year. Three students felt that much of the material should be given to high school seniors and six felt that the material was too advanced for high school students to master.

3. Approximately eighty per cent expressed the idea that some of their attitudes towards marriage and its related problems

had been changed. Typical is this statement from the paper of one young lady who was by no means outstanding in the class discussions: "This has been quite an interesting course to me. I have been enlightened on many aspects of marriage. I have learned many things to look for in choosing my husband and how we should try to adjust ourselves to each other after getting married. I have learned more about sex adjustment in marriage and how sex education should be taught to a child. I really look upon sex a little differently since I've taken this course."

4. Each student described for himself and in his own words to a degree of satisfaction the reproductive process from conception to birth and some of the problems of the mother during the period of pregnancy and the first year after birth.

SUGGESTIONS FOR IMPROVEMENT

The experience gained during the conduct of this course permits the listing of certain suggestions in the form of possible accomplishments and pertinent problems.

1. A college course in marriage offers an opportunity for college students to receive in an organized and effective way certain valuable information which might lead to the development of wholesome attitudes toward family life. With these attitudes as a start certain problems regarding the family might be met and coped with by these family makers of the future.

2. Conducted along proper lines such a course meets with approval of and acceptance by most students and much value can be derived from the enthusiasm developed therefrom.

3. A growing body of valuable and useful literature is made available to and interpreted for college students. Books on sex and marriage are in general reserved for a very select group and in many instances their sources of publication and worth are not known.

4. Family problems and sources of personal and family maladjustment are discussed frankly and openly, thus permitting

an opportunity for some individuals to sense their own cause for mal-adjustment. Effective counselling—rare in Negro college—is the single source through which this has been achieved heretofore.

5. Frank open discussions on matters about which much ignorance exists are encouraged and in many instances a spirit of inquiry is developed.

6. The course provides badly-needed information for a special group—the war brides. There is a growing number in the student bodies of Negro colleges today. They will be called upon to play a part in determining whether the Negro family will follow along the same tragic lines which followed in the wake of the last world war.

7. A growing need for teachers of sex education in homes and schools is being partially met by giving to the young students worthwhile attitudes which they can properly convey to their children and their pupils.

PROBLEMS FACING SIMILAR EXPERIMENTS

The following problems growing out of the experience might well be considered:

1. *Course Placement.* At what time can such information be most profitably and effectively given in a college? It is recommended here that the course become a regular part of the general requirements of the college.

2. *Composition of Classes.* Should the course be given to mixed groups or to men and women separately? Here, by chance, the entire class was composed of women. It is hoped that such instruction will be given to both men and women with the content of the group determined by and dependent upon its maturity.

3. *Adequacy of Teachers.* What should the qualifications of the teacher for the marriage course be? The writer had never taught such a course before and realized the great possibility

of much misunderstanding and misinformation deriving from the course. Any qualifications for such a task were based on attendance at two marriage lectures series, familiarity with the literature gained through attendance and reading to accompany the series, a few years of counselling with students on their problems both at high school and college level, and his own sincere and honest attempt to formulate and put into practice a philosophy of marriage and family life for himself and his family over a five year period. It is a general practice that such courses be taught by teachers of sociology, psychology, or religion. In this case the teacher was in the field of mathematics.

4. *Cooperation of Agencies.* What agencies are available if courses are to follow the same scheme? Unfortunately all Negro colleges will not have easy access to psychiatrists, domestic lawyers, or obstetricians who will give their time for lectures in connection with family problems. It might be well to note also that there are few professional marriage counselling agencies available to Negroes in the areas served by the colleges.

While this list is not exhaustive, it seems to suggest those problems most vital to the introduction of a college course in marriage.

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Some Aspects of a Guidance Program for the Post-War Negro College

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WE SUGGESTED in a previous article¹ that the post-war Negro college must give especial emphasis to its guidance program. We then set forth two aspects of this program which, in our opinion, pressed for immediate analysis. The first aspect related to the responsibility of the guidance personnel to inform itself fully concerning the nature and needs of each individual whom it is seeking to make self-directive. The second aspect dealt with the necessity for understanding the community-environment (local, state, national, and world) which serves as the co-source of the student's emerging personality. In the present article, we propose to examine briefly three additional phases of this guidance program.

GUIDANCE FOR ECONOMIC MATURITY AND SECURITY

It appears that guidance programs in some Negro colleges are too narrow in scope and operation. Frequently, they tend to underscore activities which help students to make choices as to citizenship behavior or as to recreatory expression, but tend to minimize training which will help an individual to find a job and qualify for effective economic living. Yet, the fact must be faced that the occupational aspect of life necessarily occupies much of man's thinking and action and that the plight of Negro youth in this regard in pre-war America was tragic. Actuated

¹Harold Fletcher Lee, "The Educational and Social Implications of the Redirection of the Negro College." *Negro College Quarterly*, Vol. II, No. 2, pp 99-02. Wilberforce University, 1944.

by a continuous yearning for economic security, Negro youth poured forth yearly from our secondary schools and colleges to be faced all too frequently with the frustrations which accompany failure to find a job or inability to hold a job, if by chance they were fortunate enough to secure employment. Negro youth, therefore, to a greater extent than white youth, faced a vocational no-man's land. Economic maturity and security were denied these youth because our schools through isolation from a realistic work-world had deprived them of contacts with the skills, habits, attitudes, insights, and economic purposes that characterize adult experiencing and because our schools had failed to capitalize on existing individual student capacities and aptitudes. To be sure, we are facing today a war situation in which jobs appear abundant; but the very emergency character of the situation suggests, first, the need of even more wise guidance in order that impetuous and deprived Negro youth might not act unwisely; and, secondly, the necessity of understanding that the post-war occupational problems to be encountered by our youth will doubtlessly be far more aggravating. Consequently, the post-war Negro college must concern itself greatly both with the vocational aptitudes and interest of Negro youth and with the significant problems and conflicts of the occupational world which environs them. Moreover, it must organize a vigorous follow-up program for its graduates; for it is within this wider field of community service that the post-war college will find one of its greatest challenges and opportunities.

GUIDANCE FOR INTELLECTUAL, SOCIAL, AND
EMOTIONAL MATURITY AND SECURITY

If the Negro college is to maintain an effective guidance program, it must face an additional responsibility, namely, that of assisting each student to organize his curriculum and of guiding him through this curriculum to the end that he might become intellectually, socially, and emotionally mature. Therefore, this guidance program must bring each student into

functional relationship with the purposes, resources, problems, and conflicts of each basic area of community living and thus enable him to arrive, under guidance, at solutions to problem-experiences which will be satisfying for him. Such a program rules out all spoon-feeding of knowledge. It also rejects dictatorial regulation of student conduct. Rather the emphasis is laid on dynamic student participation in both classroom and extra-classroom activities. As a result of such vitalized and activated curriculum-methodology, each student will arrive at an intelligent orientation into American and world culture and will gain as well valuable habits of thinking and living which will enhance his capacity to be self-directive.

EVALUATION IN THE GUIDANCE PROGRAM

There is a final responsibility which falls on those directing the guidance program, namely, the task of evaluating the individual growth of each student who has experienced the guidance program. Fundamentally, there is only one ultimate test of any guidance program; and this test is the extent to which each student has been rendered increasingly self-directive. The post-war Negro college must give maximum consideration to this test. Specifically, the test involves measurement of the degree to which the college has met all individual student needs. Viewed in these terms, evaluation becomes a matter, on the one hand, of discovering the quality of individual behavior products or changes; and, on the other hand, of appraising the functional value of the purposes and processes employed to realize these behavior changes. Thus evaluation, for the college, becomes a continuous process, beginning when the student enters as a freshman, continuing throughout his college years, and extending in the form of intensive follow-up study to the individual as he works at his job. Furthermore, evaluation must be concerned with multi-varied forms of growth, including such items as physical, intellectual, and social development; attitudes, ideals, and social purposes; recreational reading, creative writing, and

constructive work; participation in extra-curricular activities and remunerative work; and acquisition of fundamental occupational interests, understandings, and abilities.

SUMMARY AND CONCLUSIONS

As we consider the role of guidance in the post-war Negro college, our approach is pragmatic. We conceive the educative process in terms of a mutual affair of progressive interactions between each dynamic individual and his equally dynamic environment which creates experiences and builds personality. Guidance relates to those aspects of the interactive process which are designed to develop *self-directive* personalities. The post-war Negro college, therefore, in its guidance program must orientate itself definitely in terms of each member of its student personnel. Since it is obligated to formulate its purposes in terms of each student, it must familiarize itself thoroughly with each individual, comprehending his nature and needs as well as the character of his impinging community-environment. Inasmuch as the economic phases of our world play such a dramatic and oftentimes tragic role in the experience of Negro youth, every guidance program must make a special effort to help each student arrive at economic maturity and security. The individual purposes of these guidance programs will suggest the specifics for each student's curriculum. The methodology of the curriculum should be of such a nature that every student will have abundant experiences under guidance in making choices and in problematic thinking in realistic situations relating to every aspect of human living. Finally, the guidance program must be evaluated through a continuous process in which the test will be the degree to which a student is progressing toward self-direction with regard to every major aspect of growth.

Two Great Books of 1944

An American Dilemma (2 vols.). By GUNNAR MYRDAL, assisted by Richard Sterner and Arnold Rose. New York: Harper and Brothers, 1944. Pp. iv, xxi, 1483. \$7.50.

What the Negro Wants. Edited by RAYFORD W. LOGAN, Chapel Hill: The University of North Carolina Press, 1944. Pp. 352. \$3.50.

THE OUTSTANDING CONTRIBUTION of Dr. Myrdal (and through him his staff) is not that he has amassed a wealth of material which enables him in two volumes to give an amazingly comprehensive survey of what is popularly called "the Negro problem." Nothing in the *facts* he presents is new to the student of Negro affairs. The doctrine of the American Creed is hardly new, although its systematic presentation in *An American Dilemma* is at least novel in its emphasis. With the basic belief of the Creed in the equality of man and justice for all, it is logical for the author to proceed to valuations which are in line with the Creed and to apply them to the Negro situation.

Dr. Myrdal's contributions are several, but the greatest is undoubtedly that here is a body of carefully selected and presented information, analyzed by a social scientist of international reputation whose background is free of preconceived biases. When a man of his professional standing, using accepted techniques in gathering and interpreting data, presents his conclusions, the world will at least listen.

The author is a keen observer. In view of the fact that he has had to learn all about the white as well as the Negro community, he has done well. He has taken a world view of the United States, and stands able to see it in relation to other countries in a way that a citizen could not. He has seen justice, education, class structures, and attitudes in other parts of the

world. This is undoubtedly one reason why he has been able to see discrepancies in American customs which we have not realized existed, and why he warns against ascribing to the Negro community patterns which are also true of the whites. His inferences are well thought out explanations of possibilities and probabilities instead of wild guesses. He does not claim full knowledge of the Negro situation; indeed, he specifically disclaims omniscience (p. 957.)

After such a searching investigation into the problem of the Negro in American life, it is a pity that the author can find little optimism for the future; if he had, it might make for a resurgence of confidence in the breast of every Negro reading *An American Dilemma*. But he would not deserve his reputation for clarity of thinking and thoroughness of analysis if he came to any other conclusion than the one he has: that the Negro problem is far from solved; and that there are, unfortunately, a number of straws in the wind which point away from a solution compatible with the American Creed, at least in the reasonably predictable future.

This is not to say that the author approves of the *status quo*, or even that he would approve a compromise solution to the problem of reconciling the status of the Negro with the American Creed. While he came to this study with an impartial point of view, there is no denying that he has a bias toward democracy. He is frank in his opinion that there is no social science without bias:

"A 'disinterested social science' is . . . pure nonsense. It never existed, and it never will exist. We can make our thinking strictly rational in spite of this, but only by facing the valuations, not by evading them." (P. 1064.)

Appendix 2 is devoted to an explanation of those valuations and how they have been selected in adopting points of view on the problems discussed in the book.

Several criticisms might be directed against *An American Dilemma*, despite its general excellence. Occasional errors in

grammar and in proofreading mar its otherwise superior form. More important is the existence of several statements which need careful qualification if they are not to damage the scientific tone of the work. One example of this is the following: "Rents usually were lower for Negro clients [on relief]" (p. 217, footnote *a*). It should be apparent that in a pocket economy where the supply of dwellings is restricted, rents could be lower only if supply is relatively greater than that of the white community, which is obviously not the case. Nearer the truth is an explanation that Negro clients are more crowded and live in inferior houses, if indeed rents are lower.

Another such assertion is his endorsement of Powdermaker's "In the middle class Negroes, licensed marriages are few" (p. 704). The accuracy of this statement depends heavily upon his definition of "middle class," which seems to be highly artificial and at variance with the popular concept.

Dr. Myrdal purposely omits from his discussion most of the white-dominated organizations which work in some ways to benefit the Negro, and he neglects almost entirely the anti-Negro organizations. It is understandable that some line must be drawn to limit the scope of the study; but in an attempt to make so comprehensive an analysis it is difficult to see why such a gap will not greatly hinder full understanding of the subject. Is it not necessary at least to know the strength and functions of such organizations?

No study of this type could be entirely successful unless it contained some practical suggestions for future action. Dr. Myrdal believes that the whites really want to be logical and fair, and that the basic cause of their dissatisfaction with Negro conditions as they now stand is the inconsistency of their position in relation to the American Creed. Hence his suggestions are to aid not only the Negro in obtaining his rights, but also the white person in facing his conscience. These suggestions are many, but several of the most important are as follows:

1. An agency is needed to integrate Negro labor into the trade union movement (p. 835).

2. Migration to the North and West where there are few Negroes will improve Negro economic opportunity and social status (p. 200), although it will not in itself "solve the race problem" (p. 201). Along with this should be rational planning to find new employment opportunities for Negroes (p. 387).

3. The social engineering needed to promote better race relations must include a "well-planned campaign of popular education" to acquaint whites with the issues involved (p. 383).

4. Justice, particularly in the South, must be improved mainly from the white side. The raising of standards for police officers would help tremendously, since they are the point of contact with the law for most Negroes (p. 544.) A legal aid society for the poor of both races, manned by professional lawyers of high standing, would be effective in improving Southern courts (p. 556). Adult education, again, would help Southern citizens to recognize the damaging effects of injustice, indifference to crime, and substandard prison conditions (pp. 556-557).

5. To strengthen the N.A.A.C.P., important steps are: "... (1) to have more working class members on the local boards; (2) to intensify propaganda in the schools and among the youth; (3) to stress adult education by organizing 'study circles' and forums; (4) to get out more pamphlets and books on living issues and more printed directions both for individual studies and for adult education." (P. 836.)

6. To make the Interracial Commission more effective, there must be more courage and vision in its program, a broader appeal so as to reach the middle and lower classes of whites, and an expanded budget to permit more intensive work (pp. 849-850).

7. For overall Negro strategy in working to exterminate caste in America, there should be in addition to the above: (1) The inclusion of as many white groups as possible as allies in

the struggle (p. 853); (2) An interracial movement much more efficient than the Commission on Interracial Cooperation to develop the will to interracial understanding among white Southerners (p. 854); (3) Further specialization of organizations instead of a unified Negro movement (p. 855); (4) An agency to carry on political collective bargaining for Negroes (p. 855); (5) The organization of the masses of Negroes (p. 857); (6) Continual efforts to keep Negro leadership honest; discussion of this subject at Negro universities, in Negro journals, and in Negro adult education (p. 857).

8. In the future, international organization for world peace will no doubt include a tribunal where oppressed peoples may take their claims for justice. American Negroes may well look for help from this direction (p. 1019).

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THE CURRENT GLOBAL upheaval has stirred up tension in many areas of society and has brought to a near-explosive point race relations, especially here in America. This racial situation is heightened both by the tempo of American life today and by the issues involved in the prosecution of the war. Because of our commanding position in the comity of nations it is highly imperative that we take an inventory of our resources to the end that the postwar world may not lack light on the one question that, above all others, will largely determine whether World War II is to be followed by a just and lasting peace, or succeeded by World War III and other wars that eventually will bring world disaster.

Theoretically, the war is being fought for democracy but actually it is being waged to maintain the *status quo*. However, regardless of the propagandized or real reasons for it, the Negro American is determined this time, at all cost, to come into what is rightfully his. Those seeking to find out and to understand

the currents underlying this surge of forceful decision and the causes for this unshakable determination will find a clear, concise, definite, factual, and logical answer in *What the Negro Wants*.

This volume, edited by Rayford W. Logan, vocalizes in terms easy to comprehend the mass opinion of the black man in the United States. Its value is accentuated because it purports to and does give a cross-section of opinion of members of the Negro group of varying political, social, economic, and religious conviction. Conservative, liberal, and radical thought has been given equal opportunity to express itself and to make known its wants. Mary McLeod Bethune, Sterling Brown, W. E. B. Du Bois, Gordon B. Hancock, Leslie Pinckney Hill, Langston Hughes, Rayford W. Logan, Frederick D. Patterson, A. Philip Randolph, George S. Schuyler, Willard S. Townsend, Charles H. Wesley, Doxey Wilkerson, and Roy Wilkins are figures prominent in American life and fully qualified to speak for the American Negro. They are competent Negroes who have devoted many years to the study of America's most difficult and intricate minority problem and here present their views, within the framework of their own belief, their conception of what the Negro wants and the methods by which he can fulfill his aspirations.

Negroes have long been accused as a group of lacking unity and the ability to think alike and cohesively on fundamental issues affecting their welfare. If this has been true in the past, the current work most certainly has extirpated the basis of this accusation. For the complete freedom enjoyed by each contributor makes highly significant the surprising unanimity to be found with respect to what the Negro wants. And this unanimous opinion, in brief, demands—for it is no longer a plea—as W. E. B. Du Bois succinctly states it, "Freedom to be made real to all citizens in our midst." And by freedom for the Negro is meant and has always meant "full economic, political and social equality with American citizens, in thought, expression and

action, with no discrimination based on race or color." This basic premise, consistently and repeatedly, with telling logic and power and strength, is adhered to and hammered away at by each of the authors.

The Negro is fully awakened now and wants it definitely understood that there is not going to be any returning to the normalcy of the America of the past—a normalcy which meant poverty, oppression, hate, murder, greed, plunder, and exploitation of the helpless little people, of whom the Negro suffered most. He knows that we are not recovering as a nation but *gaining* something during this war period. And the Negro is determined to hold on to and to continue to battle for more of the gains achieved during this time of world conflict.

Although the North is not left blameless and its many shortcomings in living up to democratic principles and traditions are critically and objectively censured, the full focus of attention has been directed, and rightly so, by some of the contributors on the South. For the South resists the Negro's right to do just about everything through its prejudiced opposition to full civil rights for colored people and their protection by the law. And this practice has been a harmful influence upon and a danger to all America. It cannot be denied that the South is the breeding ground of demagogues like Talmadge, Rankin, Bilbo; the spawning place of race-hate; the center of "white supremacy" agitation. In fact, it is the most intolerant spot in our nation—and perhaps the world—for it is in the South "where the grip is tightest and the bite goes deepest and most often" for the Negro.

The composite opinion of these fourteen personalities, each speaking identical language when it comes to voicing the real desires of the Negro, says this is what the Negro wants: Equality of opportunity; equal pay for equal work; equal protection under the laws; equality of suffrage; equal recognition of the dignity of the human being; abolition of public segregation; freedom

from a generalizing press and from the usual moving picture presentation of the Negro as a scaramouch; equality of education; revision of the concept of race, racism, and an end to the sinister doctrine of the Master Race; a realistic interpretation of religion in terms of brotherhood; democracy to begin at home; to win the war and also to win the peace; development of an integrated and planned postwar economy; fundamental shifts in the base of economic control of our national resources and services; realistic interracial cooperation; democracy in the armed forces; national governmental leadership in every aspect of our society; full social equality and all that that means.

The Negro feels that this is not much to ask for, since it is essentially what America guarantees to every white citizen. Only when viewed from the standpoint that these opportunities are to be extended to the colored citizen does the list seem staggering, outrageous, foolishly idealistic, and impossible of attainment. The Negro does not want these fundamental rights as a donation and he does not expect them to be bartered for his loyalty or service. He only requests the chance to be allowed to share in the tasks and dangers necessary to attain them. For to eventually enjoy the rights of full citizenship vouchsafed to all other Americans, he will willingly and faithfully fulfill the obligations concomitant with such citizenship. The Negro is fully cognizant that he can never win any right he does not win for himself, by his own organization, courage, and articulation.

The publishers of this volume, quite unfairly, inserted a "Publisher's Introduction" in an attempt to nullify the validity of, to cast doubt upon, and to detract from the truth and facts stated in this compendium. For evidently they had expected the majority of the contributors to preach the "gradualism philosophy" or to follow the doctrine and advance the program of Booker T. Washington. For as the publishers contend, "Nothing is more needed in the South today than the rebirth of his ideas." But in spite of this seemingly unethical procedure, the writers have forcefully stated what the Negro wants and

not what the publishers wanted them to say what the Negro should want.

The authors have not been remiss in providing methods to bring about the fulfillment of these wants. Randolph's non-violent good-will action program; Townsend's long- and short-range "road to a solution"; Patterson's cautious but well-thought-out statesmanship plan; Langston's Hughes' intensive government-directed program of pro-democratic education; Wilkerson's method of fighting within the framework of the nation's struggle for survival; Bethune's full participation project; Hill's leadership scheme; and Schuyler's advocacy of a swift revolutionary plan of action of general re-education present a variety of workable devices to bring to fruition these wants of the Negro.

In this excellent book we find the scholar and public servant, the labor leader and teacher, the newspaper man and poet, all vividly, with purpose and frankness, honestly and factually stating the real wants of the American Negro. They make no appeal to the emotions, they discard all idealism. Through cold reason, backed by careful assemblage of facts and telling illustrations, they present in well-integrated arguments the issues which cannot be lightly pushed aside any longer. And then they let the world know *what* the Negro wants. Their presentations are pointedly documented with contemporary real life incidents, so that the truth of their remarks actually lives—race riots, lynchings, job discrimination, armed service humiliation, segregation in every aspect of our national life, and Jim Crow in general as only Negroes in the United States, living and suffering under its abasement and disgraceful degradation of the human soul, can know it.

The reader of this volume will find that fifteen million Negroes henceforth refuse to be cowed, frightened, and kept in subjection. White America may invent new myths, create new illusions, build up new fears, and play upon false hopes, yet the Negro intends to forge ahead—*there is no stopping him now*. The Negro wants it distinctly understood that he is tired of

waiting for endless elections to lop a little off the old order here, put patches on there, and hope that sometime mankind will muddle through to a better world. To those alarmists who cry, "the time is not ripe" to grant the Negro full equality and citizenship, and to the bigoted staunch supporters of white race superiority who warn that if such wants as stated here are seriously pressed for and demanded, that "every white male below the Potomac will spring to arms and another civil war will rend the nation," the Negro says these ominous pronouncements are all to no avail. For the demands of the Negro are here, made in the American manner, rooted in the American ideal. Fulmination and bluster from the opposition cannot brush them aside. The next move is up to white Americans, and particularly white Southern Americans. For *this is what the Negro wants*, and is willing to fight and die for, and *what the Negro means to have*.

—HUGH H. SMYTHE

Conference of Negro Land-Grant Colleges
Howard University

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What the Negro Colleges Are Doing*

Edited by ANNE O'H. WILLIAMSON

IT IS VERY interesting and heartening to note that the colleges reporting are putting definite emphasis upon the *integration of education with life*. Many life-related programs are underway. Not until colleges all over our land become conscious of their responsibility for leadership in community programs shall we have the degree of social improvement that we all concede as essential.

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READINESS TO SERVE IN POST-WAR

PERIOD GRAPHICALLY PRESENTED

West Virginia State College issues an attractive bulletin that will make definite appeal to returning soldiers who desire to continue their education.

*In the interest of increasing the value of the *Negro College Quarterly* to the clientele that it seeks to serve, we are planning a new feature for our magazine in which we will report significant educational activities initiated by Negro colleges. These activities might well include innovations or successful practices of organizational, administrative, and instructional character. Particularly suggestive would be reports indicating the improvement and extension of college and community relationships, and programs by which colleges have met and solved specific problems incident to their maintenance and progress. In this period of war-time stress, all colleges, and especially Negro colleges, have been faced with the necessity of adjustments to impinging conditions. Many of these changes will become permanent features of the post-war college. It will, therefore, be interesting and valuable to know what innovations have been found of such worth as to warrant incorporation as permanent features into the college program. We solicit the interest and cooperation of all Negro colleges. Please send all contributions to "What the Negro Colleges Are Doing," Box 54, Wilberforce University, Wilberforce, Ohio.

"An Education Program for Veterans of World War II" is the title of a bulletin just issued by the West Virginia State College. Under the sub-title "When Johnny Comes Marching Home and to West Virginia State College," the publication lists 41 occupations which the college is prepared to give returned soldiers who wish to take advantage of the G I Bill, recently passed by Congress, providing a maximum in some cases of four years' training at federal expense. Besides the manual skills the offerings also include general college training and the pre-courses which lead to study of law, medicine, dentistry, social work, teaching, and veterinary science. Ex-servicemen are already at the College taking work under this governmental readjustment plan."

The bulletin is enhanced by campus scenes and pictures of the ROTC and ASTP students who are now in war service. It may be obtained by writing to President John W. Davis of the College.

A STEP FORWARD IN TEACHER EDUCATION

West Virginia State College is a part of the state program of teacher education known as "The Single Curriculum." The Single Curriculum is the instrument through which prospective teachers will be granted the public school certificate, as authorized by the 1941 legislature for teaching in the Elementary and Secondary Schools of West Virginia.

The advantages and values of this plan are obvious: (1) All prospective teachers under this plan will secure an over-all view of the nature and needs of the students they will teach; (2) Teachers preparing for the secondary level freed of the demands of narrow specialization will pursue an enriched experimental program that already characterizes preparation for teaching in the elementary grades; (3) Possible shift of teachers in service as needs arise; (4) Economy in time, effort, and money in teacher education.

Details of the plan are set forth in a bulletin entitled: Summary of The Single Curriculum published by the State Department of Education, Charleston, West Virginia.

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DETERMINING POST-WAR ACTIVITY BY SURVEY

Southern University has completed a survey of its resources and needs through an over-all faculty committee. "This steering committee has operated on the principle that a fundamental task is to coordinate all the work done by previous faculty committees which would have great significance for post-war planning."

THE UNIVERSITY SPONSORS IN-SERVICE

TEACHER EDUCATION PROGRAM

In cooperation with the Louisiana State Department of Education and the Washington Parish Public School System, Southern University conducts a program of in-service education for the Negro teachers. "Operating as a field service, the major purpose is to assist local school officials and the Washington Parish Negro teachers to work on their own selected problems." To further this program, the University, throughout the year, has sent members of its staff into the Washington Parish to serve as consultants.

MEETING THE ENGLISH PROBLEM FACE TO FACE

The Department of Languages and Literature of Southern University, under the direction of Dr. W. H. Pipes, has undertaken an all-college English program to improve the written and spoken English of every person at the University. This project is functional, and meets and disposes of English errors and problems in very practical and effective ways.

* * *

"WHEN A COLLEGE GOES ABOUT DOING GOOD"

Cheney State Teachers College "will broaden the basis of its professional service to students by an expanding program at

the West Chester Community Center, where students will be steadily engaged, according to their time allowance, in activities that look forward to health, recreation, civic and educational instruction for old and young. The West Chester Community will become in reality an arm of the College, fully conscious of the manifold social implications of the war, and responding to them in practical ways."

* * *

BRINGING THE COLLEGE CLOSER TO
THE LIVES OF THE PEOPLE

Kentucky State College has undertaken several significant projects that will undoubtedly bring the institution closer to the life of the people of the state.

CHURCH AND COLLEGE JOIN HANDS

The annual Institute for rural pastors, sponsored by the College and the Home Missions Council of North America, has as its chief objective the improvement of rural life, in all of its phases. Sponsored by the same agencies, the Institute for Rural Church Women has the same objectives. In both Institutes the emphasis is put upon practical means of making rural life more attractive, profitable, and productive. Students who participate in the programs of the Institutes obtain a deeper and more realistic insight into the existing problems of the rural areas. Moreover, obtaining the active support of one of the most influential persons in most Negro communities, the pastor, is an invaluable method of furthering the total program of the college.

PRESERVATION OF HOME GROWN FOODS

The other program initiated at Kentucky State College is more distinctly connected with the war period. The federal government has made equipment for the preservation of food, particularly vegetables grown in victory gardens, available to the public on a community basis. Along with similar institutions

in other states Kentucky State College accepted the responsibility of training community leaders, the home economics and agriculture teachers primarily, to supervise the use of this equipment by the people. The college is also the local center for food preservation in its community. Not only the individual faculty members and their families but the people of the surrounding community use the equipment located on the campus for the preservation of their food products.

Kentucky State is interested in seeing to it that the people it serves do not forget but rather use this means of raising their standard of living during the postwar years.

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CONFERENCES AND WORKSHOPS FEATURE SUMMER SCHOOL

The summer session at *Virginia State College* has been marked with many conferences and workshops. Among the many meetings held were: (1) the State and National Conferences of the New Farmers of America, (2) the Christian Conference of Negro Women, and (3) the State Home Economics and Agriculture Teachers' Conference. In addition to these conferences, the College was host to a meeting of the War Emergency Food Workers of Virginia. From July 26-28 about two hundred members of the 4-H Wild Life Conference held meetings and from August 7-12, sixty young people took part in a Young People's Conference sponsored by the Presbyterian Church.

In addition to the above mentioned conferences the activities of the summer session included six workshops. All of these workshops sought to satisfy educational needs of the persons who are teaching the young people in Virginia.

The second Study Conference for College and Public School Personnel was held on this campus from August 21-26, 1944. This conference was sponsored by the State Board of Education and Dr. J. H. Johnston, Vice-President and Dean of the College,

was in charge. Dr. Howard Odum of the University of North Carolina was among the consultants.

FIELD LABORATORY TO OPEN

Plans are underway to open a field laboratory project in Chesterfield County. This project will be known as the Virginia State College Field Laboratory and has as one of its purposes to help raise all phases of the standard of living of the people in Chesterfield County. This is in keeping with the philosophy of the institution—that it should shape its educational program to fit the needs of the people it serves.

ESMWT COURSES AND SCHOOL NEWSPAPER

During the winter months the College offers ESMWT courses in science, mathematics, office management, and other fields. These courses, open to the general public, are conducted in the evening. The tuition is free.

In an effort to maintain on a high level the morale of the alumni in service, a copy of the College newspaper, *The Virginia Statesman*, issued bi-weekly, is sent to every one of the six hundred and fifty-eight men and women in the armed services.

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PROGRESS AT WILBERFORCE

The *Wilberforce University* Post-war Building Program calls for a total expenditure of \$928,000. The execution of the program does not require the purchase of additional land, but following new buildings will be erected: University library, girls' dormitory, natatorium, student health building, administration building, teachers' apartment, university stadium, and home economics practice house.

The Youth Branch of the NAACP at Antioch College, Yellow Springs, Ohio, and the Youth Branch of the NAACP at Wilberforce held a joint meeting in November at Wilberforce University in furtherance with their plans of creating racial

goodwill and understanding. Antioch College is one of the rare white colleges where a youth branch of the NAACP is organized by white students with membership running over 100 or one-fifth of the total enrollment. The Youth Branch at Wilberforce has also an unusually large membership of over 400 students.

From Other Magazines

Edited by HUGH H. SMYTHE AND MABEL M. SMYTHE

POSTWAR EDUCATION

"The Role of Negro Schools in the Post-War World," by E. Franklin Frazier. *The Journal of Negro Education*, Fall Number, 1944, pp. 464-473.

This article assumes that following the war Negro schools will still be with us, although a survey by the U. S. Office of Education (*National Survey of the Higher Education of Negroes*, U. S. Office of Education, Washington: Government Printing Office, 1943, Vol IV, p. 49) recommends that to attack the difficult problem of the South, the institutions of higher learning for white people must devise a way of making their facilities available to Negro scholars and graduate students.

Negro institutions of higher learning "have been conditioned mainly by the attempt to maintain a caste system in the South." Financially undernourished and socially and mentally isolated, their usefulness has been limited. Only in a few private institutions have students been able to obtain a first-rate education. Another serious criticism is that generally too much emphasis is placed upon administration, and presidents (particularly in state-supported institutions) are arbitrary and even despotic in their control.

Negro higher education is handicapped by these weaknesses in adapting itself to the far-reaching social and economic changes which are breaching into the mental isolation of the past. In the future, Federal support will doubtless remove the financial obstacles to first-rate education, and the attraction of top-ranking scholars to Negro institutions will take state-supported education out of the hands of politicians.

The Negro institution must see that its students get a realistic picture of the world in which they live, and that they develop the social intelligence necessary to meet changes in social conditions and to help in bringing real democracy to the South.

"World Responsibilities of Education," by Edward H. Kraus. *Association of American Colleges Bulletin*, October, 1944, pp. 406-413.

Education is a most potent factor in the winning of the war and of the peace to follow. A durable peace must rest upon cooperation, which is fostered most advantageously through the development of wise systems of education in all nations and through the free dissemination of the results of discoveries and advances in all branches of learning. A step in this direction is inter-

national exchange of faculties and students.

After the war colleges and universities will have a tremendous opportunity to educate and re-educate a generation of young Americans caught up in the current conflict. Since public education has become the greatest cultural achievement of the United States and the passion for education has been intensified by the War, the responsibilities of education to the student, community, and ultimately to the state and nation continue on a greater scale. But the war has forced it into our consciousness that education also has grave responsibilities to peoples of other lands.

"Whither America," by Harry J. Carman. *Association of American Colleges Bulletin*, October, 1944, pp. 414-423.

A restudy and re-valuation of American ideals and trends is needed. Today two ways of life, each ideologically opposed to the other, struggle for world domination: democracy, with its emphasis upon the human worth of the individual; and fascism, with its appeal to brute force. Although democracy in the United States has accomplished much, there is a big debit on its ledger, largely because material acquisition has been given precedence over human welfare. To offset this in the world of tomorrow, education should be increasingly a liberating education, in the sense that it will free men from ignorance, superstitions, fears, prejudices, un-

necessary physical handicaps, and the need to use force as the solution of social problems.

"We Must Decide: Should We Have Compulsory Military Training after the War?" *Educational Leadership*, (special issue), October, 1944.

This is an attempt to get a cross-sectional view on this important issue. It samples seventh grade children (Pittsburgh), congressmen, junior college authorities, college teachers, labor specialists, lawyers, and others in public and educational fields. The consensus among the educators included is against compulsory military training.

"Education of Postwar America," by George Stefansky. *The Journal of Educational Sociology*, September, 1944, pp. 4-10.

Those who are concerned with revitalizing and altering the curriculum to meet the problems of the coming era will be interested in this timely discussion. The author is heartened by the knowledge that, sociologically speaking, "the plans and provisions that are being made for postwar education definitely constitute a big step towards socializing education, giving for the first time in American history the lower income classes (among whom Negroes predominate) a chance to compete eventually in work from which they have been excluded."

"Appraising the Veteran's Education," by Earl J. McGrath. *The Journal of Higher Educa-*

tion, October, 1944, pp. 343-350.

All service men and women will come back into civilian life with some training of potential value in the educational program.

Academic institutions may consider four types of in-service education worthy of credit: indoctrination or basic training; instruction in technical service schools; Army Specialized Training Program and the Navy V-12 Program; and less tangible education, such as contact with new lands and languages.

Lieutenant Commander McGrath, formerly of the University of Buffalo, considers a number of ways in which the educational institution, the armed forces, or some government or private central agency might evaluate the veteran's educational progress. He suggests that educational measurement is an individual matter and should be integrated by each college with its other postwar adjustments.

COUNSELING

Teachers College Record: Special Counseling Number, October, 1944.

In line with the current interest in postwar problems, this issue is devoted to the field of counseling. Especially to be recommended are "Counseling and Present-Day Problems" (E. Lloyd-Jones), "The Present Function of Counseling" (Rollo May), and "Sound Trends and Appropriate Ambitions of the Counseling Movement" (L. C. Hiring).

EDUCATION FOR TOLERANCE

"The Race Problem: What Is the Solution?" by M. F. Ashley Montagu. *Educational Administration and Supervision*, October, 1944, pp. 424-430.

Dr. Montagu proposes to offer a solution to the race problem. He starts with the admission that man is not a reasonable being and that what a good teacher can explain to the child is at once undone by the world outside the classroom. This is not to say that the facts about "race" should not be taught in the schools, but that not too much can be expected of formal education, under present conditions.

It is clear that a culture which promotes hostility between groups instead of encouraging cooperation is sick. A society built upon self-interest, such as ours, necessarily promotes selfishness at the expense of society. This opens the door to the exploitation of minorities.

The person who realizes that such a society is wrong finds that he must adapt himself to it in order to survive; and in doing so he fails to change the evil. Our only hope, if this is true, lies in education of the right kind. We need to reorganize our educational system "making our principal purpose the cultivation of human beings living in one great cooperative enterprise with other human beings." This cannot be done by merely telling people that they should think. The right attitudes must be made a part of their thinking at such an early

age that they become a part of the individual.

"It has been calculated that it costs \$125,000 to kill a man in this war. We could make an almost perfect human being for considerably less. Would it not be worth trying?

"What the educators must do is, I think, obvious: They must become aware of their strategic advantage, and they must, in cooperation, take it upon themselves to reorganize the education of the young along the lines I have indicated. To teach humanity first, and to regard all other education as subsidiary to this."

"The Role of the Schools in Education for Racial Understanding," by Caroline F. Ware. *The Journal of Negro Education*, Summer Number, 1944, pp. 421-431.

Although the entire Yearbook of this journal is devoted to Education for Racial Understanding and is a highly significant contribution in the field of education for tolerance, this article should be singled out for special mention.

Professor Ware states that "better race relations in the United States depend fundamentally on the development of: (1) free, secure, and mature personalities; (2) a sound and expanding national economy; and (3) experiences, activities, and habits which wear down racial barriers. Education contributes directly to the first and third."

The author gives an excellent analysis of the goal of race relations and the means used and problems encountered in working toward that goal, from both the minority and the majority points of view.

"Making the Four Freedoms a Reality," by Mabel Wilson Smart. *The Journal of Educational Sociology*, September, 1944, pp. 29-38.

The Adult Council of the Henry Street Settlement House in New York, aware of its responsibility for making a better world, came to feel that the problems of minorities, particularly the Negro minority, are of central importance in a democracy. It believed that the Four Freedoms needed to be expressed in a concrete way. By promoting coordination of the efforts of various agencies such as the Good Will Committee, National Federation of Settlements, the New York Adult Educational Council, and others, a study group was formed to carry on an experiment in adult education for postwar planning.

An exhibition showing the contributions of the Negro to various areas of American life was arranged. Widespread publicity and excellent cooperation from agencies, schools, and organizations interested in making America a better place for all to live, resulted in conspicuous success. Concurrent with the exhibition were informal evening gatherings.

The New York Board of Education and the Teachers Union recog-

nized the educational value of the project and arranged for copies and slides of the photographic material; several periodicals requested stories about it. The exhibition visited 23 localities, some outside the state.

OTHER ARTICLES OF INTEREST

"The Miami Workshop," by R. H. Eckelberry. *Educational Research Bulletin*, September 20, 1944, pp. 163-164.

The Workshop held at Miami University (Miami, Ohio) in June, 1944, dealt with a "Program for Public Education in Ohio." It did not attempt to develop a complete program for public education in the state but studied eleven important problems: (1) reorganization of the state school system; (2) objectives and functions of the school; (3) reorganization of vocational education; (4) mental and physical health education; (5) factors in school expenditures — salaries, transportation, and physical plant; (6) methods of financing education; (7) education for citizenship and community life; (8) student personnel and guidance; (9) consumer and conservation education; (10) science education; and (11) public relations.

Copies of the final report, which sell for fifty cents each, may be obtained from the Miami Workshop Committee, Room 100, Arps Hall, Ohio State University, Columbus 10, Ohio.

Education for Victory (U. S. Office of Education), October 20, 1944.

This publication contains excellent material on rural education (reports on the "White House Conference on Rural Education"), the Miner Teachers College program for lectures on the peoples of Asia, and wartime problems in education.

Of especial interest is the section on "Higher Education and the War." It considers and suggests methods for assessing the college expenses of veterans. The development of an educational program for men in the projected army of occupation is detailed clearly and concisely.

"Buses for Negro Children: A Problem in the South," by Nelson H. Harris. *The Nation's Schools*, October, 1944, pp. 51-52.

North Carolina transports more children to and from public schools than any other state in the country. Thus public school transportation is a definite and integral part of the state's educational system. In the year of 1941-1942, 4,283 buses were operated and 344,648 pupils were transported each day. For Negro children, in the same year, there were 698 buses transporting 45,583 pupils.

The chief difficulty facing Negroes is getting the local administrative units to purchase the initial bus. In general, although most of the rural schools for white children have been consolidated and given adequate bus

facilities, the opposite is true with respect to Negro rural schools. There are still 1,389 one-, two-, and three-teacher schools for Negroes in North Carolina which have not been consolidated.

"Teachers Help Plan New Salary Schedule," by Howard D. Crull. *The Nation's Schools*, October, 1944, p. 43.

The Board of Education of Port Huron, Michigan, in an effort to retain the services of the best teachers, realized the need for better salaries. It used the committee plan to study the salary schedule in effect (the committee being composed of teachers in the system) and the findings were discussed with the superintendent. All differences based on sex were eliminated; equal pay for equal preparation was adapted; and a maximum and minimum range for salaries was established. The plan is an illustration of how a co-operative technique was used in solving an executive administrative problem.

"An Educational Program for the Blind as Conducted by a Public Library," by Annie L. W. McPheeters. *The Journal of Negro Education*, Fall Number, 1944, pp. 549-552).

A novel program for the education of the blind is conducted by the Negro branch of the public library in Atlanta, Georgia. It attempts to provide cultural growth

through book reviews and discussion by citizens and authorities; it provides information on public affairs and postwar plans, problems, and needs. Its aim is to develop dormant social powers through contact with non-blind as well as fellow-blind individuals, and to provide wholesome recreational activities.

"Concepts of Growth: Their Significance to Teachers," by W. C. Olson and B. O. Hughes. *Childhood Education*, October, 1944, pp. 53-63.

We know much more about human growth and development than we utilize in planning and carrying out our educational programs for children. Proper educational development demands that more teachers attain a fundamental understanding of the principles and problems of human growth, if they are to meet new problems at a high level of professional competence and confidence. It must be recognized that children differ in rate and level of growth, and that growth tends to be unified in a single individual, making it mandatory that the school be concerned with the whole child to accomplish even intellectual objectives.

Growth is an individual matter and must be appraised from the viewpoint of the nature of the individual: there must be no common expectancy of achievement when it is conditioned by such factors as sex, total maturity of the child, and the family from which it comes.

Book Reviews

Citizen Toussaint. By RALPH KORNGOLD. Boston: Little, Brown and Company, 1944. Pp. xvii, 358 (map, appendix, and bibliography). \$3.00.

KORNGOLD HAS written a book to be read, and to be read by many ordinary people. He has brought the simple interesting newspaper style to bear upon one of history's most gripping stories, the story of a predominantly black people, who, in its sufferings under cruel slavery and in its fight for freedom, produced its own masterful leader and with him guiding, leading, commanding, driving, went a long way down freedom's road.

Korngold takes his character through four main fields of activity: (1) through terrible Haitian slavery, (2) through senseless and costly Haitian class and caste strife, (3) through the white man's brazen brutal exploitation of the black man and his concerted determination to keep him in his place, and (4) through Haiti's achieving emancipation from slavery and national independence mainly with the will to freedom but helped along by plagues and white man's inhumanity to white man — France and Britain were again and again at each other's throat. And so the reader turning to *Citizen Toussaint* for information merely about a man ends up with a lot of thoroughly interesting and enlightening in-

formation on a people and the age in which that people lived.

But what about the stature of Korngold's *Toussaint l'Ouverture*? The author is not seldom over-anxious to create on paper a character far more virtuous than the facts allow. *L'Ouverture* is an autocrat who writes his nation's constitution and puts it into effect through fiat; he is vain, pompous, selfish, and cruel, despite all attempts of Korngold's kindly embellishments. And yet his *Toussaint* is a great man, possessing marvelous resourcefulness, matching wits in warfare and in diplomacy with his age's best, a wonderful capacity for work! He was a leader of men!

No basically new information has come to light through this new life of *Toussaint*, but certainly old information that was too long available only to ponderous scholars has been made refreshingly available to ordinary people.

—LEWIS K. McMILLAN
Wilberforce University

Rendezvous with America. By MELVIN B. TOLSON. New York: Dodd, Mead and Co., 1944. Pp. 126. \$2.00.

A RICH RHYTHM, color sense, and far-visioned thought are among the qualities that make the verse of the Negro poet Tolson significant reading. It has received recognition beyond our shores. Unconsciously

perhaps it presents, in his "Bard of Addis Ababa," Tolson's own gift for "seven-league images." For the inspiration and the sympathy of this teacher of English literature and director of drama at Wiley College have global reach.

He makes as we are told in the abundant title poem of the book "the Gethsemanes and Golgothas of Peoples" his theme for song. If Tolson's is a Negro voice calling for the rights of a group with saber-sharp words that assail racial arrogance, as in "The Braggart" with its terse conclusion

*"The big game hunter said, 'I saw
a horde
Of ants unflesh a lion as he
roared,'"*

it is further an utterance of Man.

From polychrome crumbs of old Babylon, from France's Underground, from the awful base of Vesuvius, from his Damascene smithy with its resplendent lines like these

*"The craftsman of Es-Scham
Has finished his blade
For the Sunrise Sultan
Of the Bairam crusade,"*

Tolson is what he declares of fellow singers in "The Poet," "A champion of the People versus Kings" and one who scorns the parade of "dwarfing pedigree."

These challenging messages glisten with imagery and the lure of exotic names. Here is a book of settings that swiftly shift. The thought, however, holds its own as a resolute traveler through many lands. It is

a beacon thought. It is for brotherhood.

—EFFIE LEE NEWSOME

Wilberforce, Ohio

"Were You There When They Crucified My Lord?" By ALLAN ROHAN CRITE. Cambridge: Harvard University Press, 1944. Pp. iv., 39 drawings. \$3.00.

THIS is a collection of thirty-nine pen and ink drawings in which the title accompanying each picture takes the place of interpretative text. It illustrates one of the most poetic and inspiring of the spirituals. The scenes by the young Negro artist, Crite, whose work has been widely exhibited, narrate in the literalness of black on white the passion story, step by step.

The recurrent subjective appeal "Were you there?" seems, however, always at war with the artist's opening declaration, "The entire procedure is governed by liturgy and religious iconography." It is not easy to reconcile this statement with the naivete of spiritual utterance. Nevertheless, in turning from drawing to drawing one becomes increasingly convinced of the inspiration behind these drawings even where one questions the consistency of their symbolism.

—EFFIE LEE NEWSOME

Anthology of American Negro Literature. Edited by SYLVESTRE C. WATKINS. New York: The Modern Library, 1944. Pp. xiv, 481. \$.95.

According to the editor's Preface "this collection represents the vig-

orous thinking and writing that characterizes today's Negro author. Here will be found—not the 'traditional' Negro, nor the Negro 'ideal'—but the true American of Negro parentage speaking his mind about his problems, and offering suggestions for their solution." There are sections devoted to short stories, essays, autobiographies, and biographies. John T. Frederick has written the Introduction.

Freedom Road. By HOWARD FAST. New York: Duell, Sloan and Pearce, 1944. Pp. 263. \$2.75.

In *Freedom Road*, Howard Fast has done more than write another good historical novel. Against a background of Reconstruction in South Carolina, he has etched a human drama which strips the veil of sentiment and romanticism from the Old South. He approaches his tale from the point of view of the common man, black and white, who dominated the period.

Mr. Fast writes with a social conscience, thrusting popularity to the winds, unafraid of skeletons in old family closets, fearless of departing from the trend toward portraying all Reconstruction problems as the result of Northern injustice to the South. He is an iconoclast and makes no bones about it, calling upon history to support his views.

Gideon Jackson, an illiterate but conscientious freed field hand is elected to the Constitutional Convention of South Carolina in 1868. While there, he begins a period of self-education and the development

of a philosophy of the brotherhood of man, both of which prepare the way for his life ahead. Emerging as a leader and man of considerable culture, he is elected to the National Congress, but his greatest achievement is the building, with his neighbors, of a community in which black and white work side by side in fellowship and harmony. Eventually, Jackson and his entire community are destroyed by the Ku Klux Klan when Federal troops are withdrawn from South Carolina.

Despite the futility and tragedy of the latter part of the book, *Freedom Road* is essentially an optimistic work. Coming as it does at a time when the race problem is a major obstacle to the political, economic, and social development of the South, it provides historical evidence of successful interracial living in this same region.

Unlike most novels which deal with the difficult problems of race relations, *Freedom Road* offers a solution to the tangle. It is a simple one: education for the common man, without reference to color, and a chance to live and work together as individuals, building together friendship and understanding. In a word, it is the position taken by the most progressive Negro leaders. To the objection that it is too simple (which is sure to be raised by those who oppose a far-reaching solution of the race problem), he has an answer: history shows it *has* worked.

Coming from the pen of a white writer, this attitude alone is worthy of notice. But the author does not stop there. He demonstrates that his

solution has been tried and he offers documentary evidence in support of his assertions. These facts make this volume more than an entertaining piece of fiction, or even an addition to the list of liberal expressions on the race question. It points to the importance and validity of historical experience in an approach to our problem and offers a solid basis for hope that a real solution will replace the compromises customarily imposed on the one hand and endured on the other.

—MABEL M. SMYTHE
Lincoln University

—HUGH H. SMYTHE
Atlanta University

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The African Society Becomes Emanuel African Methodist Episcopal Church, Portsmouth, Virginia.
By Charles E. Stewart. Published by the author, now at Wilberforce, Ohio.

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